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Henry Davidson

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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus.*

VOLUME V.

ABILENE, KANSAS, AUGUST 1, 1892.

NUMBER 15.

SOWING SEEDS.

We are sowing, daily sowing,
Countless seeds of good and ill,
Scattered on the level lowland,
Cast upon the windy hill;
Seeds that sink in rich brown furrows,
Soft with heaven's gracious rain;
Seeds that rest upon the surface
Of the dry, unyielding plain.
Seeds that fall amid the stillness
Of the lonely mountain glen;
Seeds cast out in crowded places,
Trodden under foot of men;
Seeds by idle hearts forgotten,
Flung at random on the air;
Seeds by faithful souls remembered,
Sown in tears and love and prayer.
Seeds that lie unchanged, unquickened,
Lifeless on the teeming mould;
Seeds that live and grow and flourish
When the sower's hand is cold;
By a whisper sow we blessings,
By a breath we scatter strife;
In our words and looks and actions
Lie the seeds of death and life.
Thou who knowest all our weakness,
Leave us not to sow alone!
Bid thy angels guard the furrows
Where the precious grain is sown.
Till the fields are crowned with glory,
Filled with mellow ripened ears;
Filled with fruit of life eternal
From the seed we sowed in tears.
Check the froward thoughts and passions,
Stay the hasty, heedless hands;
Lest the germs of sin and sorrow
Mar the fair and pleasant lands.
Father, help each weak endeavor,
Make each faithful effort blest,
Till thy harvest shall be garnered
And we enter into rest.

—Selected by Myra Bitner, Mulgrave, Ont.

For the EVANGELICAL VISITOR.
FOUND WANTING.

All nations and peoples who have made any attainment toward civilization make use of some measure or balance. It is a necessity to the exercise of justice in the secular exchanges between individuals or nations. Should any discrepancy arise,

or any questionable transaction have occurred, it must be settled according to the national standard of weights and measures.

The dealing out of justice is however not confined to mankind: indeed this trait is by no means original with man. As God is the fount from whence spring the principles of law and order, we look to him also whence comes true justice.

This calls forth the query: Does God use balances? Inasmuch as justice is one of God's characteristics, He must of necessity make use of the balance. The balance—not after the type of human inventions, not to ascertain the comparative value of gold and silver, not to mete out an apportionment of wheat and corn, of wool and of wine, but—to weigh men and women, youths and maidens.

God weighs words and deeds. He measures wills and purposes. The supposed secrets of men's souls are not hidden from Jehovah's scrutiny.

Yet He has given to us a code of messages wherein is plainly set forth, to the candid inquirer, the demands of God upon his fallen creation.

In reiteration of God's dealings with man are seen, all along the line, sky lights which, when divinely scanned, are found to be men of full weight—individuals who, humanly speaking, tilt the beam.

The true weight of a man is not by a knowledge of the abundance of his earthly possession. The amount of gold and silver in hand or the lavishing of human praises upon an individual are no criterion wherefrom to draw any conclusion as to Jehovah's full satisfaction. A woman's heft is not approved in God's account by

the amount of outward adornment, nor by the preciousness of the jewelry which is borne upon her personage.

The adornment of a meek and a quiet spirit are in the sight of God greatly prized. The hidden men of the heart, having been diluted with the elements which emanate from God, stand forth boldly in God's record as such who have balanced the world.

He who is armed with spiritual weapons, having overcome the wicked One, thereby maintaining the power which accompanies the gift of the Holy Ghost, may well stand aloof from the giddy and trifling elements in the world.

He who is in possession of that faith which is unshaken, that hope which maketh not ashamed, and of the love which is the greatest of these, may well rejoice at the hearing of the Bridegroom's voice. When once the master of the house is come, having shut the door, it will be those who stand without weeping who stood not the test. It is the gold tried in the fire which gives men boldness in the day of judgment.

Oh, hungry and waiting souls, who, though having once been cleansed, who, having once been washed, yet feel the ballast to be too light, flee to the Rock which is cleft; fly to the open door which no man can shut; rise by faith to the all-powerful God, so that when subjected to the test which was mete for the Prince of the Babylonian domain, it may not be said: "Thou art weighed in a balance and art found wanting."

H. N. ENGLE.

Navarre, Kans.

VISITING THE SICK.

A SERMON BY W. O. BAKER, OF LOUISVILLE, OHIO.

Text: "I was sick and ye visited me."—Matt. 25:36.

INTRODUCTION.

God is love. Religion is but an exhibition of God's love to man. Love moved God to give his only begotten Son for the redemption of the world. Redeemed man loves God because of his redemption, and must as a consequence love him who is begotten of God.

Pure and undefiled religion couples with purity works of benevolence, especially toward the afflicted.

When the first advent of Christ was heralded by the angels, it was announced as "good tidings of great joy which shall be to all people!" The heavenly host that made its appearance then, sang praises to God in their anthems; also, "peace on earth and good will to man," as the result of this glorious event.

Love, good will and sympathy are the outgrowths of the religion of Jesus Christ. The beauty and glory of this religion is that it adapts itself to all the wants of mankind, spiritual and physical.

What it cannot remove it sanctifies to our good. Suffering humanity needs sympathy, and God has so constituted the human heart that the sight of suffering excites pity. If this natural impulse is sanctified by the Holy Spirit it becomes the channel through which God exhibits good will to afflicted man by means of his servants. This is one phase of practical religion.

DUTY OF VISITING THE SICK.

That it is a duty to visit the sick needs no special proof. This duty grows out of our relation to each other. We are a common brotherhood, being subject to a common frailty and liable alike to bodily affliction. We are naturally dependent

upon each other. Every sufferer has a claim upon us proportionate to our ability to minister to his wants. Aside from this the Savior by implication makes it a duty. It is one of the duties upon the performance of which the Savior predicated an entrance into the kingdom of heaven, and the neglect of which subjects the sinner to the curse of condemnation. To those to whom He applies the language of our text He had previously said, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." He made it one of the duties meriting this reward.

On the other hand the neglect of this duty is enumerated as one of the causes for which those "on the left hand" will be banished from Christ into "everlasting fire, prepared for the devil and his angles."

OBJECT OF VISITING THE SICK.

First, negatively.—The object ought not to be to satisfy an idle curiosity. The sick cannot afford to be on exhibition. It is very exhausting for weak nerves to be constantly under the eye of some curious visitor. Neither should we visit for our own comfort, but alone for the good of the afflicted. The object should not be to carry gossip or gather it, to recommend quack doctors or nostrums.

Second, positively; to honor Christ. No doubt if Christ was personally sick almost every professed follower of the Savior would visit Him. It would depend entirely upon the spirit in which this visit would be made whether Christ would accept it as an honor or not. If we, indeed, wish to honor Him He assures us that if we visit his afflicted saints out of love to Him, He will accept it as a personal favor.

Do we feel the force of Christ's assertion, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me;" and,

"Inasmuch as ye did it not to one of the least of these, ye did it not to me?" If we do, it is likely that we will seek to honor Christ by ministering to the wants of his followers.

2. To minister to the wants of the afflicted.—The sick are always more or less helpless. Some entirely so. Hence they are dependent upon their fellowmen for every comfort and necessity. They require the watchful care of the nurse by day and night.

The welfare of the sick often depends on the faithfulness of the attendants. In their helpless condition they need our sympathy, and often our aid in giving and doing. If blessed with this world's good, they need our sympathy and care; if poor, they need, also, our aid financially.

We should love them and treat them as we would desire to be loved and treated ourselves.

MANNER OF VISITING THE SICK.

First, What to avoid.—Zeal without knowledge is often disastrous to any cause, but especially so in visiting the sick. If anything requires patience, wisdom, and judgment, this does. Great good may result; great evil often does result, all owing to the manner in which it is done. We will therefore enumerate some of the things that must be avoided.

We must avoid making unnecessary calls; crowding intrusively into a sick room; disturbing the quiet by improper conversation, and vitiating the air they must breathe. Avoid long stays, unless required and usefully employed. Take to yourself no attention that ought to be given to the sick. Never recommend a change of doctors unless you are a near relative, and then only when in your best judgment the good of the patient requires it.

Never in any way weaken the confidence of the patient in the attending physician. If you undertake to care for a sick person at night, do not lie down and snore so that the

patient can procure no sleep. If you must sleep, and especially snore, by all means stay at home.

Neighbors should avoid gathering in the sick chamber in the evening, sometimes filling all available space; disturbing the sick, poisoning the air, and burdening the family; staying until bed-time and then all going home to leave the family alone to care for the afflicted during the night.

Second, What to do.—Go to the house of affliction with the inquiry: "What can I do for you?" If the sick desire to see you, you may go in speaking words of comfort and giving spiritual consolation if desired. If necessary, point the afflicted sinner to the Lamb of God "that taketh away the sins of the world." Do not look like a fasting Pharisee; but, if possible, present that cheerfulness that springs from a good conscience—a consciousness that you are in the line of duty. Find something to do; wait on the sick. Lighten the burdens of the family by helping wherever help is needed. If the family are needy, and you have means, you can earn a good reward by supplying some of their wants.

If nothing is wanted and there is nothing to do, it is best for you to go home; and do not think your time lost, but repeat the call from time to time. It will do the sick good to know that you have called, for a sick person always appreciates recognition. There are cases in which the caller must be excluded; where only the necessary attendants are permitted to enter. If you visit in the spirit of Christ you cannot be insulted by a refusal to admittance under these circumstances. Sometimes the scale is turned against the sick by many and imprudent visitors. Your mission is one of mercy, not one of destruction.

Again there are invalids confined to the house, who appreciate a visit. And it is a real mercy to go and chat with them occasionally. These are

the ones apt to be forgotten. The curious crowd generally rush where they can do the least good and where they are the least wanted.

When there is serious illness there ought to be an understanding among neighbors regulating themselves to render needed assistance every night and day, each taking his turn, otherwise, at times there will be more help than necessary and at other times none. What is true in sickness in this respect is also true in case of deaths.

The reward.—They who live selfish lives, who do no good to any one, are not happy. We can only be happy as we fill the mission of love assigned to each by the Father of all. Those whom the Savior commended were not conscious of having done anything worthy of praise. We should in this respect not let the left hand know what the right hand does. Those were happy and so may we be in the discharge of duty. The condemnation pronounced was not for anything done, but for neglect of duty.

But the great reward is couched in that inestimable plaudit: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This came to them, not as a reward of merit, but as a free gift because of their love and union with the Savior. This brought their adoption into the family of God, hence they are joint heirs with Christ, in whom we inherit all things.

FOR THE EVANGELICAL VISITOR.
A MOMENTOUS QUESTION.

BY C. H. BALSBAUGH.

The Bible is a book of questions and answers relative to the great problem of our eternal destiny. Even the devil puts in not a few startling, stinging interrogations which have cost man his innocence,

and God His only Son. To preponderate Satan's malicious insinuation, "hath God said?" the Holy One of Eternity gives this response: "What think ye of Christ?" Gen. iii, 1; Math. xxii, 42. Our thought is ourself. What we enshrine there is the determining pivot of our being. "Every thought must be brought into captivity to the obedience of Christ." 2 Cor. x, 5. This, and only this, is salvation. There begin our aberration, and there it must end.

But the question of questions for the unregenerate to solve is this: "How shall we escape if we neglect so great salvation?" Heb. ii, 3. This solemn, persistent, inflexible "how?" baffles the wisdom and dexterity of earth and hell. "Salvation!" It is the greatest word in the Bible, because it represents the greatest work of Almighty God. To create the universe did not tax "all the fullness of God" as to save a soul. Millions of worlds scattered through infinite space and held in their orbits by the constant exercise of Omnipotence does not so wonderfully display the greatness of God as to save a single sinner. Into the sublime enterprise of redemption Jehovah put all His resources. It requires no repetition, for God cannot exceed himself.

What is salvation? Does it mean church membership, or escaping hell, or going to heaven? It means infinitely more. What would we want in heaven if we would take our sinful disposition with us? It would be hell in the midst of the objective glories of the city of jasper and gold and pearl. Hell could no more harm a saint than Nebuchadnezzar's fiery furnace could harm Shadrach, Meshach, and Abednego. What then is this supreme fact made possible only by the infinite self-sacrifice of God? It is absolute deliverance from every stain of and from every tendency to sin. It is to be perfectly and eternally emancipated from the bondage

of evil habit and desire. It is to be a "partaker of the divine nature," and live the life of God in the flesh. 2 Pet. i, 4; Gal. ii, 20. It is clear at once that this is a work so stupendous that none but God can accomplish it. And he has done it in Christ Jesus. In Him humanity is saved, even if none *but* he will ever be saved. He is the "first-born among many brethren." Rom. viii, 29. He is pledged to "bring many sons to glory." Heb. ii, 10. The joy set before Him in Heb. xii, 2, was Rev. vii, 9. This great salvation has been effected in millions of souls by the Holy Spirit. It is offered to every soul on earth with all the truthfulness and love of the everlasting God. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" 1 John iii, 1. And this is only the beginning of wonders. "It doth not yet appear what we shall be." "We shall be like Him." 1 John iii, 2. Who shall save after Omnipotence has expended His energies? How shall we escape if we neglect a propitiation which involves "all the fullness of the Godhead?"

There is nothing the sinner needs so much as salvation. And a sinner is one whose thought and inclination have gone awry. There is nothing that God is more willing to give than "the redemption that is in Christ Jesus." Rom. iii, 24. There is not one reader of this paper, not a soul on earth, that has not some flaw, or temper, or tendency, or habit, of soul and body that unfits for heaven. Self-recovery is impossible. God must possess and dominate every organ and member and function and faculty. If we want to know the earnestness and sincerity of God in His offer of salvation, let us turn our gaze on the awful spectacle of Calvary, and behold the Son of God dying on the cross for sinners!

Can God do more? Will such a

sacrifice not meet our hearts? Can the tears and death-wail of Emmanuel not win our affection? "How shall we escape if we neglect so great salvation?" "To-day, to-day, if you hear His voice, harden not your hearts."

Union Deposit, Pa.

FOR the EVANGELICAL VISITOR.
INTEMPERANCE.

This subject has been so ably discussed in all of its phases that it is almost impossible to say any thing new upon it. It is well, however, to stir up our minds by way of remembrance and to urge one another to greater effort in behalf of the right. The demon of Intemperance is never weary of trying to entrap his victims. He works steadily twenty-four hours a day and seven days a week, and it requires the united effort of all christians, under the leadership of the Lord of Hosts, to withstand successfully his attacks.

Temperance as found in the Scriptures means literally *self-restraint*. To restrain one's self from that which is injurious to the physical, mental, or moral powers of man would then meet the requirements of God's word.

We need food to nourish these bodies of ours; but when we indulge beyond the demands of nature or partake of rich unwholesome diet, we injure the health, and must resort to the doctor's prescription or drag out a life of wretchedness as a result of such intemperance. It were far better, as Solomon says, to put a knife to our throat if we are given to appetite, and not to desire dainties.

Money is useful as an article of exchange for the commodities of life, and a moderate amount of time spent in its acquisition is sanctioned in Holy Writ; but if a person becomes so deeply absorbed in money-making that better and holier things are crowded out, he has become intem-

perate. Many spend all their time, from Monday morning until Saturday night amid the hurry and whirl of business, and on Sunday they count up their gains or talk of their business prospects with their neighbors. Some scarcely wait until the Sabbath is over before they are again involved in their money-making schemes. Truly, "He that maketh haste to be rich shall not be innocent."

This subject is capable of many sub-divisions; but we shall pass by the majority of them and confine this article chiefly to the use of alcoholic drinks, because intemperance in this respect is the source of most of the misery and degradation of mankind.

When the juice of fruit is allowed to stand, it, as everyone knows, begins to ferment, or to work, which gives it a sharp taste. This is caused by the fact that the sugar in the juice is changed into carbonic acid and alcohol. The malt of grain, under proper conditions, and sweetened water undergo a similar change. The stronger drinks, such as whiskey and brandy, are made by distilling the weaker ones. The home-made wines and hard cider contain alcohol just as surely as the beer and rum of the saloon.

What is the effect of alcohol upon the body? Eminent physicians and physiologists have thoroughly investigated this subject in the interests of humanity, and they almost unanimously conclude as follows: Alcohol does not build up the body but rather tears it down; it hinders digestion, affects the heart, and hardens the membranes so that the various organs cannot perform their work properly; it affects the brain and weakens the nerves; it lowers the moral nature, thus causing one to be less capable of making nice distinctions between right and wrong; it enfeebles the will so that the drinker becomes less able to resist tempta-

tion; and it creates an increased appetite for more. No one is likely to be affected in all the ways mentioned, but everyone who continues the use of alcoholic drinks, even in a moderate form, lays the foundation for one or more of these evils.

Why then should some persons persist in indulging in intoxicating drinks? One says, it keeps him warm. It has been proven many a time that alcohol does not cause warmth. Those addicted to it who accompanied the Arctic expeditions could not endure the rigour of that climate as well as the abstainers. Another says that it makes him stronger. This also is a mistaken idea, for persons who require great physical or mental endurance refrain from its use. It is true that our ancestors were, as a rule, healthier than we are, and many of them partook of intoxicating drinks. But they spent much of their time in the open air in healthful exercise, they ate moderately of plain wholesome food, hence could not fail to be robust so that the effect of strong drink on them was less noticeable than on many persons at the present day. There is no doubt, however, that many of them, through their intemperance, laid the foundation of diseases which are to-day sapping the vitality of their descendants, or left behind them a thirst for strong drink which is ruining thousands.

Many a young man has begun life with the promise of a bright future before him, but in an evil hour he took his first glass, may be from the hand of his own father or from his father's cellar, or may be when a child he was permitted to taste the wine in his father's wine-cup, and thus he acquired a taste for it. He never intends to be a drunkard. O, No! he can control his appetite. As glass follows glass he is little aware of the serpent he is harboring. He does not realize that his will is growing

weaker, that he is beginning to care less what others think about him. Soon he indulges so freely that his brain reels his step totters and he falls into the gutter. His self-respect is gone and sooner or later a drunkard's grave claims him. What an end! It is but the fate of many thousands in our land yearly. Some of the brightest intellects are thus destroyed, because they took the first glass. Who is to blame? The one who first offered the tempting cup or he who took? Both equally in the sight of God. "Woe unto him that giveth his neighbor drink," says the Wise Man. Is there no harm in the wine-cup? Persons have filled drunkard's graves who never drank anything stronger than home-made wine or hard cider.

What shall be done to wipe out this evil? Shall we begin with the laws? We have been trying that plan for years, and with what success everyone knows. We must send sober men to the public offices before we can expect them to enact temperance laws. Shall we begin with the church? It has truly done much toward rooting out this evil, but it might do much more. It has been efficient but not sufficient. The homes and the schools, the foundation upon which this the grandest nation on the face of the earth rests, must be the birth place of a purer and more temperate life. Thank God! there are many christian homes in this land into which the accursed stuff never enters, and from such homes are coming men and women who are a blessing to their race. Then again there are parents, honest, God-fearing people who claim that they do not see any harm in a moderate use of intoxicants. They have fermented wine in their cellars, they have always been moderate in its use; they look back over an ancestry who have used it; and they seem to feel conscience free in the matter. Suppose such should be the case, can

they be sure that none of their children or grand-children will suffer from their indulgence, or that they will never be the cause of the destruction of one soul by setting such an example? Surely not. No one knows the extent of his influence. Many young persons of both sexes, children of good parentage, have confessed to me that they have a natural appetite for strong drink, which means that they have inherited it. What a legacy for a parent to bequeath to a son or daughter! Suppose that this taste is linked with a weak will, it cannot fail to ruin the person. Can any parent who loves his children run such a risk? Should any one ask, Who does the most harm, the drunkard or the moderate drinker? I should reply, the moderate drinker. The latter is a responsible person, the former can scarcely be regarded as such. If there were no moderate drinkers, there would be no drunkards. The example of the inebriate seldom induces any one to drink, but many a person has been influenced to take his first glass by the example of a moderate drinker who is respected in society. Would it be too strong a statement to say that *the moderate drinker is responsible for the intemperance of the land?* Can you, parents, then be indifferent and be free from blame? You can do more than any other one to root out this evil. Will you help us?

The schools of our land are doing much toward establishing principles of temperance in the minds of the youth, and many young people go forth from the walls of the school-room fully equipped to fight strong drink. Here, as elsewhere, much more might be accomplished. Some teachers little realize the responsibilities of their position or the influence they exert over those placed in their care. If they faithfully discharge their duty, they may often be the means of rescuing children who come from intemperate homes.

The methods employed by temperance workers are many and various, but that of forming societies and signing the pledge seems to be the favorite one. Good results have been brought about by this means, and I should be sorry to say or do anything to hinder the cause. It has always been a question with me, however, whether that is the best means of rooting out the evil. Why not be temperate *because it is right*? If our convictions are firmly settled, we will not violate them, if they are not settled, or rather if we do not act from principle, a written pledge will not restrain us. Pardon me for referring to myself, but I have lived up to the principles of temperance all my life, except that once when about fourteen years of age I drank a little fermented wine, and have worked as hard in the interest of temperance as those who belong to societies, and yet have never felt the need of pledging on paper. Again these societies detract somewhat from the interest of the church where all the force is needed. The church needs the young hands and the young hearts full of life and vigor; it needs the older ones to weigh and consider; and above all it need a strong love for our Blessed Master in the heart of each, and a desire to promote his glory, then the work will prosper. It sometimes happens, however, that some who belong to the various churches are indifferent on the subject of temperance, and they endeavor to bind the hands of those who desire to work. This causes some to do, in other organizations, the work which properly belongs to the church. Temperance belongs to us as christians. Solomon says, "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright [ferments]. At the last it biteth like a serpent, and stingeth like an adder." (Prov. 23: 31, 32.)

Wherever great purity and holi-

ness were desired, the command was to abstain from wine; thus it was with the priests before entering the temple, with those who took the vow of the Nazarite, and with the bishops (1 Tim. 3: 3; Titus 1: 7). Should we not all be holy? Samuel and Daniel did not use wine, nor have we any proof that our Savior ever partook of it; and I believe that, had St. Paul lived at the present day and seen the evil effects of strong drink, he would have said, not only to bishops, but to all christians, be "not given to wine."

As it was stated at the beginning temperance, as used in the Scriptures, means literally *self-restraint*. Alcohol as a beverage is injurious both to body and soul. Does not temperance then require that we should refrain from its use as such? We are to avoid every appearance of evil, and if we labor in harmony with this principle, we shall be blessed of Him who rewardeth every man according to his works.

H. FRANCES DAVIDSON.

Abilene, Kans.

FOR the EVANGELICAL VISITOR.
POINTS OF DIFFERENCE.

We are sometimes asked, "What is the difference between the popular churches and the church of the Brethren in Christ?"

In a short article for our church paper, *all* the differences can not be given, but a few of the most noticeable ones will here be set forth.

1. We, as a church, hold that the phrase "a peculiar people" (1 Pet. 2: 9) is significant. *Peculiar* means unlike the generality. If Christ and his apostles had not been peculiar, the world would not have hated them: for "Every creature loves its like," and "Birds of a feather flock together." But the peculiar ones are the despised, the maligned, the persecuted; and Christ told his followers that such would be their experience in this present world.

2. We hold that the true christian

withdraws from all worldly amusements and worldly entertainments, gotten up for the pampering of the flesh, or the pompous display of worldly achievements and worldly glory. The devil, when tempting Christ, held up these attractions before him with all the alluring fascinations in his power; but was instantly repulsed by—"Get thee hence Satan." Therefore we hold that the true disciple of Christ avoids such vanities as much as possible—while the great mass of people composing the popular churches, sanction and participate in them. Only quite lately, at the General conference of the M. E. church, held at Omaha, Neb., one or two of the most prominent men of that body advocated striking from their Discipline the clause against dancing; for the reason that if their church any longer forbid their members to dance, the young people would go to other churches.

3. We hold that all worldly warfare is un-christian, and every thing that is calculated to cultivate the spirit of military power is averse to the Gospel of Christ, as already proclaimed at his birth by the angelic host in these words—"Peace on earth good will toward men." What else is it than implanting and cultivating the spirit of war in the minds of the young, when the people meet on a set day of each year to decorate the graves of soldiers, and to pronounce highly colored eulogies? Adding to this, that the surviving ones are fed and clothed for life in the gift of pensions. Is it not enough to make young men wish for a war that they might enlist, and rise to military glory, or to be finally pensioned? But instead of training for war, we know that all national as well as international difficulties could be much more cheaply and easily settled by arbitration and without bloodshed. Therefore we, like the society of

Friends, in harmony with the Gospel of Christ, are a non-resistant people—while nearly all other churches go with the great throng of military advocates, who, by schooling men for war in military academies, and by building great war-ships, and making other preparations, would in effect say—Now, we defy the powers of the world to molest us!

4. We are also different from the popular churches in this, that we stand aloof from all secret societies, believing them to be inconsistent with the doctrine of Christ and his apostles—That they are a side issue, making an effort to serve two masters. If the lodge meet on the night of prayer meeting, or in time of a revival, the church members belonging to that institution, will attend the lodge, instead of divine services, which shows where their heart is, and that they are serving mammon and not God. Why, the name of Christ dare not even be mentioned in the lodge! Query—Is such a place the place for a christian?

5. We differ from most other churches, in the matter of *swearing*. Christ says "swear not at all but let your communications be yea, yea, and nay, nay, whatsoever is more than these, cometh of evil." A simple yea, or nay, to any question that may be put to us, whether by a civil magistrate or other person, is all the force or ceremony our Master's language justifies us in using.

6. We also differ from most other churches on the mode of baptism. We hold that immersion only is baptism; and, that sprinkling or pouring is baptism only in name, and not in fact. And, further, we practice trine-immersion, because verbally it agrees better with the commission as given in Matt. 28, than that of any other mode, and also because this mode can be traced back farther historically than any other. And, further, while we do not condemn *backward* bap-

tism as invalid, yet we practice forward action, because it is emblematic of a cleansing—of a spiritual *washing*. Paul represents baptism as a burial, hence it is argued that people are not buried face downward. True. But let us imagine Lazarus lying in the cave on his back, and Jesus calling him forth. Think you he rose to his feet without first turning over on his knees and face downward? Hardly! Hence backward baptism has but little if anything in its favor, when natural conditions are considered.

7. Our ministers are chosen by a vote of the members of the respective districts, and are ordained by the laying on of hands and of prayer by the Elder or Bishop. In this we have the example of the apostles, and not of the popular churches. And, though we know that a good education is a great help, we do not insist that all our preachers must have attained to a certain standard before ordination; because some men of very limited education have natural talent and great power of speech as well as influence. The Savior chose mostly unlearned men for the work; and later on we find a Bunyan, and in our time a Moody—men of little education, but with sweeping powers as evangelists.

8. For making missionary tours, and in cases of necessity, our preachers are supported by the church at large. But, as our Master's motto is—"Freely ye have received, freely give," they are not engaged on salary, as those of other churches are.

9. The popular churches discard the humiliating ordinance of feet-washing, on the ground that its spiritual observance is all that the Savior intended to teach. On the contrary, we hold that if feet-washing were not to be observed *literally*, according to the Master's example, then baptism and the commemoration of his death with bread and wine, *liter-*

ally, are also unnecessary, because these too have a spiritual significance as well as feet-washing.

10. In the matter of conformity to the world in all the vanity of costly and showy dress, and the wearing of jewelry, as well as the cutting of the hair, and trimming of the beard and mustaches in fantastic shapes and coxcomb styles—unlike other churches, we restrain our members from such apish folly, and unchristian demeanor, knowing that for no other purpose are these things done, than to court the friendship of the world; and he that will be a friend of the world is the enemy of God, says James.

C. STONER.

Polo, Ill.

Pray in the morning, before your day's task is begun. Pray at noon, while your hands and head and heart are full of work. Pray in the evening, after the toil and struggle is over. Pray at midnight as you lie awake upon your bed and reflect upon the past and forecast your future days. Lift up your head to God. Be careful, also, to frame your petitions into words. Desire is strengthened by being put into speech, and weakened and dissipated by being allowed to lie formless in the mind. —N. C. Advocate.

"Except a man be born again he cannot see the kingdom of God," is what God is still saying to unbelief. "He that believeth shall be saved, and he that believeth not shall be damned," is an edict that has never been repealed. "Whosoever will may come and take of the water of life freely," but whosoever will not is doomed to die of thirst. There is no salvation from sin to the man who does not believe in a God good enough to send a Savior.—Sel.

One difference between a sinner and a Christian is that the Christian will shine in the dark and the sinner won't.—Sel.

EVANGELICAL VISITOR.

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For the exposition of true, practical piety.
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Abilene, Kansas, August 1, 1892.

TO THE PEOPLE OF ABILENE.

We have established a religious paper in your midst, and, while it is published in the interest of the church of the "Brethren in Christ," yet our purpose is to build up Christ's kingdom on a gospel basis among all Christian people.

We believe that a religious journal, if properly conducted, is a blessing to any community. With this object in view, we will endeavor to do our utmost to assist in every way we can, consistent with our view of duty, to

accomplish this purpose. But to accomplish this, it will be necessary that our subscription list should be largely increased every where, and especially in your city. First, as a medium of religious instruction, and, secondly, as a means of support. Those who are familiar with the publication of a religious paper, are well aware that the work is largely a benevolent one, and our support must come mainly from the increase of circulation. As the EVANGELICAL VISITOR is not an advertising medium it cannot expect any help from that source, neither will it interfere with the secular papers of the city.

We will therefore mail to the address of the citizens of Abilene a sample copy of the VISITOR, and we trust upon inspection of the same you will, in return, give us your name as a regular subscriber. By this means you will not only receive a personal benefit for more than the money expended, but you will help to promote the cause of our blessed Redeemer.

A SAD DEATH.

On Sabbath evening, the 12th of July, on our return from Belle Springs, in company with Bro. N. E. Hershey, we were informed that a young man by the name of Sours had been drowned in the Smoky river, south of this place. Upon further inquiry we learned that the young man lived with his parents near Detroit, and in company with others went to the river to take a bath. They were there only a short time until the cry went up that a man was drowning, and it seems nothing could be done to prevent the sad fate that befell him.

Thus it seems another chapter is added to the many sad accounts of the violation of the sanctity of the Lord's day. Who is to blame for this state of things we will not say, but evidently there is a fault somewhere. Sabbath desecration is be-

coming to frequent. Parents and guardians, let us be careful that the sin does not lie at our door.

The funeral took place on Monday the 13th, from the residence of the parents. The parents and friends have our most heartfelt sympathy.

With this issue, we commence the printing of the VISITOR at Abilene, Kansas, from our own type, the press work being done by contract. This is a new move. We are not able to say what the result will be, but while the attempt to do part of the work of printing is new, yet it is not by inexperienced hands, like the work of the editor was five years ago. Our printer, Bro. J. G. Cassel, formerly of Montgomery county, Pa., has had experience of three years in printing and so far has shown qualities that recommend him to the position, and we trust that as the work progresses we will be able to give good satisfaction to all concerned, but if this number should not come up to the expectation of those interested, we ask your forbearance, trusting that imperfections will be overcome and satisfaction rendered.

For nearly three years we have had our printing done at the Brethren Publishing House, Ashland, Ohio, which is under the efficient management of Rev. A. L. Garber, whom we have found a very courteous gentleman. It is with regret that our new arrangements make it necessary that we should sever our connections with the house. Our experience warrants us in recommending them to those who may want work done in their line.

We are glad to learn that Bro. David Eyer, of Schock's Mills, Pa., is still improving. For nearly a year he has been confined to the house, and much of that time to his bed, but through the means made use of, the Lord has graciously restored him to health again.

THE CHRISTIAN ENDEAVOR.

We do not wish to record ourselves in opposition to that popular move which has manifested itself in the recent great gathering of the Christian Endeavor convention, in New York, neither do we wish to advocate any measures that we do not understand.

But there is certainly something incomprehensible in its evident success, in numbers at least. A society only 11 years old that can send as delegates 30,000 members from all over the world shows something phenomenal. In fact what is there in it that has given this great success to the move. Is it religion? If so there seems to be something unusual about it. Our Savior says in his sacred word, "ye shall be hated of all men for my name's sake," but this seems to carry with it popularity in every place where it is presented. Dr. Clark the president of the society, in his address before the convention said:

Is the Young People's Society of Christian Endeavor a mere society or a providential movement? More than at first appears is involved in this question. If it is simply an organization like one of a thousand others that exist and have existed, we can afford to disregard its principles and its progress. If it is a mere foamy, youthful enthusiasm cast upon the shore of our century, we may expect it to ebb as rapidly as it has flowed; and we need not greatly concern ourselves with its past, its present, or its future. But if the Christian Endeavor Society is a great providential movement born of God in his own good time, then we must look into God's design, and shape our course by the divine compass."

In discussing the question he says, "I will try and prove that the society is a religious movement and not a mere organization. I summon its origin, its history, its adaptability, its imitators to prove it." After discussing these points, Dr. Clark referred to the principles upon which the society rests. He mentioned four leading principles, namely, "pledged in-

dividual loyalty, consecrated devotion, energetic service, interdenominational fellowship." These principles, it is claimed, "are the four driving wheels of the movement."

But are there not other reasons why the move is so popular? We think there are. The principle one is, that so many professed christians are not satisfied with the arrangement of the church. There may be some ground for dissatisfaction. Perhaps some of our churches are not enough in earnest, and perhaps formality has taken the place of religion; the purpose for which the church was first established is lost sight of, and its usefulness is too much in name only.

But is this really the case? Has Christianity lost its power for good? We think not. There may be too much in name only, and our churches may not fill the mission for which they were first designed; but, does the Society of Christian Endeavor supply that which is lacking in the church? In the estimation of popular christian professors it may; but the society, if we understand its purport, rejects, or at least ignores, the ordinances of the house of the Lord, and in its popular move it accepts that only which is agreeable to all.

We have very little confidence in professional evangelists and their tricks in working great numbers into the church. We prefer the old, reliable method of preaching the Word in Christian simplicity and power. Among many evangelists there are too many tricks designed wholly to secure members instead of genuine conversions. It is to be hoped that our ministers will earnestly labor to avoid all of these professional methods, and preach the plain Gospel of Jesus Christ, and let that be the means of converting men and women to God. There is too much doubtful preaching in the pulpit already, and we should seek to cultivate a greater love for sound doctrine.—*Gospel Messenger*.

BENEVOLENT FUND.

A brother, Jamton, O.	\$5.00
W. C. Baker, Adeline, Ill.	2.00

At Belle Springs, Kansas, July 10, there were twelve received into the church and baptized. The good work is still going on. "There is more to follow."

Reader, where will you spend eternity? This is a question that every one should ask himself every morning, and make his arrangements accordingly. The Bible teaches that there are but two places after this life, and they are eternal. The one is described as a place of happiness, and the other a place of misery. Which do you choose? To dwell with Christ in bliss, or with the devil in hell? Remember you can make the choice for yourself, and you can obtain the one, and escape the other. Which are you living for?

A SAD ACCIDENT.

Dear Editor.—Our lovefeast, which was held on June 11, will long be remembered, on account of the sad death, by accident, of Bro. Jacob Mohler, which occurred the evening before the lovefeast. Bro. Mohler was in the act of descending into his well, for the purpose of doing some necessary work, but before he had descended all the way, he was overcome by the black damps and fell to the bottom. His assistant immediately went to his rescue, but he also was overcome and became unconscious. The family at once made an alarm and the neighbors came together and contrived to get them both out. The hired man was almost dead, but with the help that could be rendered he resuscitated. Bro. Mohler was beyond the reach of help. His funeral was held on Sunday of the lovefeast. Bros. Anthony Stoner and Wm. O. Baker officiated. Interment was made at the Mennonite cemetery. JOSHUA GROFF.

Sippo, O., June 20, 1892.

AWAKE! AWAKE!

"Behold, the Bridegroom cometh." Matt. 25 1-13.

What a difference it would make in the professing church, if this, and similar portions of God's word, were really believed! The invasion of this country would not give greater surprise or alarm, than would be the awakening of the slumbering church to the fact that the Lord was really coming; yet such is the case; and the ignorance and sleepy carelessness of the great mass of professors but proves the divine inspiration of this parable. Let it be remembered that this parable was spoken before the present state of things had any existence; and yet, no person could now write a more striking description of the present state of that which bears the name of God on earth. True, it was spoken to the Jews; but its instruction to us is no less solemn.

Now, to come to the point at once, what would be the case with the multitudes who profess the name of Christ, if He should come at this moment? What would mere profession be worth—the lamp without the oil.

It is written, the "foolish took no oil with them." Yet they took their lamps, and went forth to meet the Bridegroom. How common this is in our day! With some it is quite enough to belong to some religious society—a name to live, but dead. Perhaps a beautiful lamp, but no oil, and no light. Is this my reader's condition? Then there is not a moment to be lost—no, not a moment; for it is Jesus who says, "Surely, I come quickly." Rest not a day, nor night, until you know with certainty that you have oil in your vessel.

These are the words of truth: "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." And again, "The day of the Lord so cometh as a thief in the night. For when they

shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thes. 5: 2, 3. Yea, is it not the Lord Himself who assures us this awful event will take the world with as great surprise as did the flood in the days of Noah, and the overthrow of Sodom in the days of Lot? Now to say the least of it, does not this subject demand a more serious consideration? However men may explain away the Scriptures, the fact is the same: we are evidently approaching this great event—the coming of the Lord. The world even seems conscious that some great event is at hand. If you have no oil in your vessel, then what a terrible day is at hand! What a test this is! Look at it fully. Test your condition by this great event. Suppose the trumpet sounds, to call the dead and living saints to meet the Lord in the air, in one hour from the time you read these words (and who can say that it will not?) would you be ready to meet Christ? Does the thought give you joy? Are you sure you are His; that your sins are pardoned; that He is your Savior, your righteousness, your sanctification, your all? Does your heart long to see Him, who has loved you, and given His life for you? Oh, what joy then, to know that in one hour you may see Him, and be like Him! Before God, is this your blessed hope? Or, are you afraid to think of the possibility of this taking place in one hour? I must speak out. From close observation, and careful comparison of this parable with the actual state of things in this day, it is evident we have arrived at the time when the alarm must be sounded. Is it not fearful to contemplate how few know with certainty, or ever wish to know, that they have any oil in the vessel? In our day it seems quite enough to be a member in some church, and there fall fast asleep. If any one questions the truth of these

statements, let him faithfully put the question to all the members of any church. The answer from at least half of them will be, "I hope I have oil in the vessel, but cannot say with certainty whether it is so or not." So let me press home the madness of leaving this solemn question in uncertainty. The moment is fast approaching when, the door being shut, it will be utterly in vain to cry, "Lord, Lord, open unto us!" How fearful the sound of these words, "I know you not!" Who can conceive the everlasting anguish of heart to reflect on a life of self-delusion,—a lost soul to say, I was a professor, a teacher, or a preacher.

Oh, my readers, let me ask you, point blank, Are you saved? Have you received Christ? If you have not Christ with you, your profession will only aggravate your misery. These are the words of Him whose name you bear, "Behold, the Bridegroom cometh, go ye out to meet Him." O, dead, sleeping professor, "Behold, He cometh." What would you think of a child trying to stop a railway train? Just as soon will human reason and unbelief hinder the Son of God. "Every eye shall see Him." The moment is fixed. What a moment for the five wise, and what a moment for the five foolish! What a moment for you and for me! Glorified in the presence of Christ, or to remain here to endure the awful tribulation, (Dan. 12; Matt. 24:29-34) which will be upon the earth while Christ and His bride will be enjoying the marriage supper of the Lamb. Rev. 19. And blessed be the God of all grace, for the awakening there has been, and still is in so many parts of the world. Amongst all classes of people, the mighty power of the Spirit of God has been felt. Cold professors, empty lamps, have been awakened from the sleep of death. The most careless have been awakened to the awful sense

and burden of sin. No words can describe the agony of soul through which they have passed. Thousands have been brought to enjoy the blessed certainty of God's pardoning love and righteousness, the Holy Spirit assuring their hearts that the blood of Jesus Christ cleanseth from all sin. God has been pleased to use the humblest means to accomplish this mighty work.

One more word as to the "lamp." A man must have oil in his lamp, or he cannot have a steady light. Oil first, and then the light. He may light the wick without the oil. There may be a great blaze for a moment, but it cannot endure. How soon it goes out. In like manner a man must have Christ first, then the light; he must have the Holy Spirit first, then a holy walk will follow. A sinner trying to get salvation by a holy walk is like a man trying to get oil by burning the cotton.

If this is your case, my readers, if you have been seeking salvation by good works; if you have made a great effort to be a better person, yes, and if for a time you have made a flaming profession that you were a better person, then let me ask you to take an empty lamp, polish well the outside, put in your wick, but put no oil in it; place it on your table, light the wick, and watch it. Ah, what a flame for a moment! but I think as it goes out, I hear you say, "Ah, that is me; I have done my best to burn but my lamp is gone out." Man's utmost effort ends in darkness. Oh, how many who once appeared flaming lights are now in the darkness of despair! They never had Christ and therefore could not endure. We cannot alter God's order. The five foolish virgins found that the one thing they needed was oil. "Give us of your oil," they say when it was too late. What a wail of despair will arise in that day from multitudes who have had the formal lamp of

profession but have never had Christ in their hearts!—*Arranged from a tract, by Mazie Hess, Lancaster, Pa.*
(To be continued.)

FOR THE EVANGELICAL VISITOR.

THOUGHTS ON THE EPISTLE OF JUDE.

You will please get your Bibles and turn to the general epistle of Jude and read for yourselves the whole epistle. It seems to me it is such a nice letter to those that are in Christ Jesus. It was written by Jude the servant of Jesus Christ and brother of James, "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Then he tells us of the ungodly men who had crept in unawares, "turning the grace of our God into lasciviousness and denying the only Lord God and our Lord Jesus Christ." I hope there are none such among us. "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved his people out of the land of Egypt, afterward destroyed them that believed not." This would teach us that though He has saved us by his blood, and brought us from darkness into light, and from the power of Satan unto God, yet if we do not trust him and believe and obey him in all things, we are in danger of being destroyed as they were. And then in the 6th and 7th verses we are taught so plainly what will become of us if we forsake the ways of the Lord and give ourselves over to fornication and go after strange flesh. Neither should we despise dominion, meaning higher power and authority. We should honor those that are set over us.

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core." We read of one Balaam, (Num. 22.) to whom Balak the king sent messengers, asking him to come and curse the people, for they were too mighty for him. "For," said the king, "I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." But Balaam said, "I lodge here this night and I will bring you word again as the Lord shall speak to me." The Lord told him not to go, and when the king heard this he sent his messengers again, saying, "Let nothing hinder thee from coming to me, for I will promote thee unto very great honor, and I will do whatsoever thou sayest." Balaam answered, "If Balak would give me his house full of silver or gold, I cannot go beyond the word of the Lord to do less or more." Oh, how good it would be if we would always be thus firm, although we may be offered some great honor for doing something we know is not pleasing in the sight of God. How many of us would say as Balaam did? although he did not afterward do as he ought to have done.

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever. And Enoch also, the seventh from Adam, prophesied of these saying, Behold the Lord cometh with ten thousand of His saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all

their hard speeches which ungodly sinners have spoken against them. But beloved remember ye the words which were spoken before of the apostles of our Lord Jesus Christ how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion making a difference, and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh. Now unto Him who is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior be glory, and majesty, dominion and power, both now and ever. Amen." LOUISA GINGRICH.

Preston, Ont.

FOR THE EVANGELICAL VISITOR.
EXPERIENCE.

As I have been benefited by reading the experience of others, perhaps my experience will be a help to some one, and by God's aid I will endeavor to tell what the Lord has done for me. When I was nineteen years old I became troubled about my condition and I feared death very much. I thought, if I only could take the first important step toward a christian life. I tried to do better, read more in the Bible, quit the ball-room, and resolved to turn to the Savior the next continued meeting the Brethren would hold. But as the time for the meeting came I began to waver. I had promised God, but Satan would tell me if I did not turn to the Savior, it would only not be doing what I promised. I did not realize the awful danger there is in delay, yet I knew I would feel miserable if I would reject Christ

at this time. I did not dare think what this or that one would say or I would have sunk again. I was then made to believe the coming of Christ was at hand, and that it was too late to be saved. Then one night I dreamed I was nearing death, and I feared it, but there were two angels there who lifted me up and my fears vanished. I did not understand this at first.

I was willing to dress plainer than I had, but it was self-denial to me to dress as the sisters did. The covering was a cross to me. I did not know why the sisters wore it. I had attended some of the lovefeasts and other meetings, but did not remember anything about it. A brother explained the covering to me, but I was not willing to make the sacrifice it required, and did not want to understand it, but I prayed for grace to do God's will. The next day I attended a prayer meeting, and when we knelt in prayer I thought of a covering. A handkerchief suggested itself to my mind, but Satan would say, these sisters will see you. The prayers of the others did not seem to help me, and how could I pray for help without a covering. The battle increased until I used my handkerchief as a covering. I was told that my associates would laugh at me if I wore the covering, but I was too happy to think of that. Some time after that it seemed as if I ought to ask a blessing at the table; I knew I ought to wear a covering if I did, but I put it off until I could hardly eat for the trouble I was getting into. Then I thought I would ask a blessing without the family knowing it and thank the Lord in secret for the food, but I did not feel clear or blest, so I told my parents my trouble and they gave me permission, and I took up the duty with many tears. Before the second meal it seemed so hard, none of the family being professors of religion, and because it was hard

I was made to believe it was not from the Lord. I remember of being told plainly I would have more grace the next time, and I would have avoided many bitter hours if I would have gone on. I tried another day then being persuaded it was not required of me, and yet a brother told me if I thought it was my duty I should go on and it would give me power.

Soon after I borrowed several copies of the VISITOR, and in one of them read the experience of sister Lydia Hause, but it seemed more like a sword. I doubted if the experience was true, and imagined many things, for it condemned me because I did not ask a blessing at the table. For the third time I trusted in the Lord, believing it to be His will, and with the help of a brother, I did not faint this time.

"Surely goodness and mercy shall follow me all the days of my life." I ask an interest in your prayers.

MAUD HOUT.

Mansfield, Ohio.

THOUGHTS FOR MOTHERS.

Give your children as much of your society as is possible. It may not always be convenient or agreeable, but the care of her children is a mother's life duty—her business, so to speak. The child that is left to servants or allowed to run where and when he pleases, is often subject to the worst of influences, producing results in after years which all a mother's advice and prayers can not avert. They tread on the toes when little, but will trample on the heart when large, if the little feet be not guided with the utmost care during the tender years of childhood. For the man who leaves his business in the hands of others while he interests himself and spends his time in clubs or minding other men's business, you have neither respect nor pity should his business fail. Your business is not the mere making of money, but the guidance of immortal souls.—Sel:

FOR the EVANGELICAL VISITOR.
LOCAL CHURCH HISTORY.

Believing that a short history of the church of the Brethren in Christ in Dickinson county, Kansas, would be interesting to many of the readers of the VISITOR, I will try, by request, to give briefly what information I can. Not having any statistics, I may in some points be at a loss to give exact dates and figures.

The first brethren that came to Dickinson county were Bros. David Book and John B. Musser, from Frederick, Md., who came to see the country and landed at Abilene on August 16, 1876. After looking over the country they decided to locate, and consequently moved with their families in the Spring of 1877, and located south of Abilene. They were the first resident members in Dickinson county.

The next that followed were two young brethren, Jacob and Daniel Bert, who came here in the Fall of 1877. Being favorably impressed with the country, they wrote to their father, Peter Bert, and he came out the same Fall and bought some land northeast of Abilene. In the Spring of 1878, father Bert and wife, and their son Peter H. and wife, came to Kansas and located.

In the same Spring Bro. J. F. Eisenhower and family, the Pyke families, Bro. Jury and wife, Bro. J. L. Gish and wife, and Bro. Hamaker, all from Pennsylvania, and Bro. John K. Stauffer and family, from Illinois, all located in the county, making in all about thirty-one members. Bros. Peter Bert and J. F. Eisenhower being ministers they had regular meetings every two weeks in the county.

This was followed by the Lancaster county, Pa., colony, the number of which I am not able to give, being headed by Bro. Jesse Engle, as elder, Bro. Benjamin Gish as minister, and Bros. B. B. Engle and A. M. Engle as deacons, upon which the church of

Dickinson county, Kansas, was fully organized, with elder, ministers, and deacons, and a membership of about one hundred. In the Spring of 1880 the writer, with his family, emigrated and located north of Abilene. Quite a number came the same Spring and located, some north and others south, in the county.

In the Fall of 1879 Bro. John B. Musser died. This was followed by the death of Bro. Peter Bert in January, 1880, which were the first deaths among the Brotherhood in Dickinson county.

The first church visit to Kansas was made by Elders Jesse Engle and John Cassel, in the Fall of 1877. The second by Elders Henry C. Leshner and Joseph Hershey in the Fall of 1878, when the first lovefeast was held in the county, at the home of Bro. John B. Musser.

While the church increased in numbers by emigration we are glad to state that the Lord graciously favored us with ingatherings from those that were converted in our midst every year. Especially did the Lord pour out His Spirit upon us in the fall and winter of 1884, when we had a glorious revival, both north and south, and many were converted and united with the church, and are earnest workers in the cause of the master. But perhaps the most glorious revival I ever witnessed took place at Belle Springs last Winter. Over one hundred made a start in the service of the Lord inside of four weeks. It was a general awakening among all classes, old and young, also of different churches, so that not all united with the Brethren, but a goodly number have, and others may yet, unite with the church. Comparatively few have backslidden. Up to this date eighty have been baptized this spring and summer, in the county.

In the fall of 1883 the Brethren undertook to build the first meeting-house, and located it in Abilene. The house was built 36x50 feet, with ante-

room attached 16x16 feet, at a cost of about \$2400, the money being raised by voluntary subscriptions and promptly paid. This was followed in the Spring of 1887 by the building of two churches north in the county, the one the same as the one in Abilene, the other with basement for holding lovefeasts. In the summer of 1890 the brethren south built a large and commodious house of worship, with basement, at Belle Springs; also in the southeastern part of the county, near Eld. John Mellingers, a fine house and well furnished; which makes us five good houses of worship in the county. We still need a few more and I hope the time may speedily come when this want will be supplied.

The first election was held in 1883 and was for two ministers. The choice fell on Bros. Jacob N. Engle and John M. Sheets. The vote was taken throughout the whole county. After this the church was divided into two districts, one north and the other south, the Smoky Hill river being the dividing line. We now have three Elders, twenty ministers, and nine deacons, with a membership of between five and six hundred. Seven of the ministers and three deacons were ordained in the county; the others were ordained elsewhere before moving into the county.

There are about fifty members living in Abilene, and it was found necessary to have regular services every Sabbath morning and evening. We have two district counsels in each district yearly, and one Joint Council for the entire state, at which all the districts and sub-districts are represented.

By this short history it will be seen that it is only fifteen years since the first brethren moved into the county. Since then the church has grown to what it is now. Oh, may God bless us with unity and peace, and devoted and sanctified lives, so that His blessing may continue upon us! Amen.

SAMUEL ZOOK.

Abilene, Kans.

FOR the EVANGELICAL VISITOR.
BORN OF WATER.

"There was a man of the Pharisees named Nicodemus, a ruler of the Jews, the same came to Jesus by night and said unto him, Rabbi, we know that thou art a teacher come from God," &c. John 3: 1, 2. "Jesus answered, verily, verily I say unto thee except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." "Nicodemus answered and said unto him, how can these things be?" Showing that Nicodemus did not understand how a man can be born again, either of the flesh, spirit, or water; Nicodemus lived under the law, a pharisee, and understood the law like all pharisees. But Jesus came to introduce the gospel, or a new law; "and Jesus said except a man be born again, (marginal, from above) he cannot see the kingdom of God," and a man must not only be born again, but must be born of *water*, and of the *spirit*, before he can enter into the kingdom of God; which however, is the same. And the object of this article is, to show by the word of the Lord, how a man *must*, (or can) be born of water.

Christian professors of our day have divers opinions of the birth of water, and many believers know not how to believe. The ways of God are often very mysterious. "There was a man sent from God, whose name was John," &c., John 1: 6-8. Scripture names are often peculiarly significant, and none more so than that of John the Baptist, and Jesus; those having been handed down by the heavenly Gabriel. The former means in the original language, the Grace, or Mercy of the Lord, the latter, Savior; and among them (the prophets) that are born of women there hath not risen a greater than John the Baptist; for all the prophets and the law, prophesied until John, and if you will receive it, *this is Elias which*

was for to come. "He that hath ears to hear let him hear," (and understand) Matt. 11: 11-15.

St. Mark says, the beginning of the Gospel of Jesus Christ, the Son of God, &c. Mark 1: 1-4. About the time John was baptizing, and after he had baptized Jesus, and Jesus was at Jerusalem, "many believed in his name when they saw the miracles which he did," and his disciples also baptizing and making disciples, the pharisees became, confused so much so that there arose a question between some of John's disciples and the Jews about purifying, and they came to John and said unto him, "Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to him." John 3: 25, 26. John told them, "*He must increase, but I must decrease.*" When the Jews sent priests and Levites from Jerusalem to ask him, who art thou? (Joh 1:19) they which were sent were of the Pharisees (ver. 24), and we are inclined to believe that Nicodemus was one of them; and they asked him, "Why baptizest thou then if thou be not that Christ, nor Elias, neither that prophet?" John answered them saying, "I baptize with *water*." (ver. 25, 26.) "And I knew him not, but *that he should be made manifest to Israel therefore am I come baptizing with water.* And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him."

Now it would seem that John had fulfilled his course. Acts 13:24,25. Here is the mystery, it was the baptism of repentance, and Jesus needed no repentance. John asked no repentance of him, but of the Pharisees and Sadducees he did. Matt. 3: 7, 8. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him; but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And

Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfil all righteousness."

"The Pharisees and lawyers rejected the counsel of God against themselves being not baptized of him. Luke 7:30.

John's baptism is always understood as the baptism of repentance. Matt. 3: 6, 11; Mar. 1: 4; Luke 3: 3; Acts 13: 24; 19: 4. "That word, I say, ye know, which was published throughout all Judea and began from Galilee, *after the baptism which John preached.*" Acts 10: 37. "The word which God sent unto the children of Israel, preaching peace by Jesus Christ," commenced *after* the baptism which John preached; "How God anointed Jesus of Nazareth with the Holy Ghost and with *power*." v. 38. When John had fulfilled his course, for which he was sent, namely to baptize with water, that Jesus should be made manifest to Israel, and that "through his name whosoever believeth in him shall receive remission of sins," showing that the preaching of the gospel commenced *after* Jesus had risen from the dead. Before this, the disciples preached repentance, and baptized with the baptism of John. Now John means, the grace, or mercy, of the Lord, and it is only the grace and mercy of the Lord, that brings men to repentance. There is a baptism of repentance and when Jesus commissioned his apostles he said unto them, "unto me is given all power in heaven and in earth," therefore he had power to change the mode of baptism, because John did not, and could not, baptize "in the name of the Father and of the Son and of the Holy Ghost." And as John was baptizing with the baptism of repentance, or with water unto repentance (Matt. 3: 11.), there was much disturbance among the Jews, at that time, about this baptism of John, because they knew not from whence it was. Luke 20: 4, 7. Nicodemus evidently wanted to know for

himself, hence the visit by night. When Jesus said unto him, "Except a man be born again, he cannot see the kingdom of God, he could not understand; and because Nicodemus could not comprehend that saying, Jesus, in order to explain more fully, brings in the birth of water, or the baptism of John, or baptism of repentance. Remember, *John* means the grace, or mercy of the Lord, and it is the grace, or mercy of the Lord that brings men to repentance. There is a meaning in these words, "and thy wife Elizabeth shall bear thee a son, and thou shalt call his name *John*."

Gospel baptism had not been introduced at that time. Not until the apostles had their commission from Jesus, after his resurrection, was the baptism in the name of the Lord Jesus introduced. Acts 19: 5; Matt. 28: 19. "He that believeth and is baptized," &c. Mark 16: 16. Therefore believers *only* shall be baptized, and not with John's baptism. Acts 19: 3-5. But John's baptism comes first, and that is why Jesus said ye must be born of *water* and of the *spirit*, for the time was not yet for gospel baptism. John baptized with water unto repentance, or the baptism of repentance, of which John's water baptism was an emblem. Jesus comes after baptizing with the Holy Ghost, and with fire, and this prepares one for gospel water baptism, in token of the answer of a good conscience, and as long as the sinner has no evidence of the forgiveness of his sins, his conscience is not good.

DAVID ENGLE, SR.

Mt. Joy, Pa.

The present moment may be a season of darkness to us. How shall we find light? "Draw nigh to God and he will draw nigh to you."—"Draw nigh" for "God is light and in him is no darkness at all."

"God should be in our business every day."

OUR YOUNG FOLKS.

FOR THE EVANGELICAL VISITOR.
CHRIST WELCOMES THE YOUNG.

To the arms of the merciful Savior
Young children were brought to be blest.
He looked on the parents with favor,
And pressed each young child to his breast.
How happy were those tender blossoms
The Savior's rich blessing to share!
How pleasant to see on His bosom
The infants, so dove-like and fair!
Oh, suffer the young to come hither,
Their Savior and friend to behold.
Oh, bring me the bird e're it wither;
The heart, e're 'tis blighted and cold.
Thy words, with their promise so precious,
Still sound like a harmony sweet.
Allured by a message so gracious
Dear Savior we come to thy feet.
Receive thou our spirit while tender
And teach every thought to submit.
To thee a whole life may we render,
And lay a young heart at thy feet.
We have sinned but thy grace can make holy;
Are weak, but thy power is divine.
Oh, save us from vice and from folly,
And make us eternally thine.
—Selected by Lula Smith.
New Paris, Indiana.

Dear children of the VISITOR.—
I am always glad to see your letters in the paper, and am sorry that my column is not oftener filled by my letters, but, here we come again. Another Fourth of July has come and gone, bringing with it the noise of fire crackers and cannons and other ways of celebrating the day. But that is not what I want to talk about.

A short time ago I attended a missionary meeting which lasted a whole day and evening. I wished I was a stenographer. That is a pretty big word and maybe needs a little explanation. It means a person who takes down words in short hand and then writes them out in long hand, or letters. Well, the reason I wanted to take every thing down was so I could write to you and tell you all I heard. And the people who talked to us were real, live missionaries who are, or have been, teachers where the people have no churches or schools, and do not have the advantages that you, my young readers of the VISITOR,

have. One lady, who had been a teacher among the poor whites of the South, said there were three millions of these people living on the mountains of Virginia, Tennessee, and North Carolina. Their homes are rude huts with one room, no windows, and a place for a door against which they place a board or two. Their tools which they use to work with are of the rudest kind. They use oxen, and sometimes only one, to plow with, and for a plow they use a crooked stick or part of a stump. They have not clothe enough to keep themselves covered; not a book or paper; and, indeed, if they did have them many of them could not read, although they are anxious to learn. As soon as a teacher comes among them, they flock to school, mothers with their children, little babies and all. The old men are not so anxious, and some of them say, "I have lived so long without learning to read, I can live longer."

We should make the best possible use of our time and minds that God has given us, and put to use all the advantages that are to be had. We will need all we learn as we grow older. I never heard anybody say, who had a good education, that they wished they did not have it, but I have heard many say they wished they had improved their time better. Boys and girls do you know that you are having advantages that your grandparents, and even many of your parents, did not have?

AUNT MATTIE.

The *Texas Siftings* puts the rum traffic thus plainly before its readers: "Rum makes trouble everywhere. There is great agitation in England because the government proposes to compensate liquor dealers for pecuniary loss in retiring from the business. But there is no talk of compensating families for the losses which the liquor traffic has inflicted upon them.

NOT WANTED.

Did you ever have a period in your life when you felt as if no one wanted you? I had that experience for about two days, and it nearly broke my heart. I wanted to die. It was a terrible thought that no one wanted me. I was a stranger in a strange city, looking for work. I went from place to place, and got only a gruff answer: "No, sir;" "No, sir." No one wanted me.

It seems as if the Son of God must have had something of that feeling down here; no one wanted him. The world did not want him; it took him and put him to death. If he would come to you, would you say, "No, Jesus, I do not want thee; go thy way this time!" or would you open your heart and let him in? Oh may God help every one of us to receive the Son of God!

We are told in one place that Jesus looked toward heaven and sighed. He saw sickness and death all around him, and no one wanted him, so he looked toward home. There he was loved by all. O sinner, won't you have this rejected King? Won't you do as Martha and Mary did—receive him into your heart and home this very hour?—*D. L. Moody.*

SUGGESTIONS TO YOUNG PREACHERS.

1. "PREACH THE WORD."
2. Study, to rightly divide the Word of Truth. Never conclude you know it all.
3. Be brief and to the point. It does not take long sermons to make a successful preacher.
4. Make as few excuses as possible, for this is a sly way of praising one's self.
5. Never feel yourself wounded at the praise of others.
6. When a good sermon is preached don't get up and spoil it by "bearing testimony."
7. Don't conclude that services can not legally be dismissed, without you

having something to say.

8. Never take it as an insult when you are kindly told of a mistake you have made, or of an improvement you should make.

9. Don't be too forward, neither too backward, but what thy hands find to do, do it with thy might.

10. Be sure and quit preaching when you get done.—*C. D. Hylton, in Gospel Messenger.*

QUARRELING WITH THE PASTOR.

I presume there are few ministers who have not had a disagreement—to put it mildly—with some church members, even to the extent of their ceasing to attend worship. They are vexed at the pastor, and avenge themselves by staying away from his preaching, thinking they will hurt his feelings because their seats are vacant. A good old Scotch woman had a different view of the subject. She had a quarrel with her pastor—a Scotch quarrel about church matters—but to the surprise of her pastor she continued her regular attendance at worship. He expressed his gratification, as well as surprise, at her conduct; upon which she replied: "Oh, sir, my quarrel was with you, and not with the Lord!" A sensible rejoinder, and I wish that all easily-offended, fault-finding, minister-blaming, peace disturbing church members would not include the Lord in their quarrels with their pastor.—*Selected.*

A little over four centuries ago printing was invented by Gutenberg. It seems providential that the first undertaking of any magnitude should have been the printing of the Bible. The progress was slow and cumbersome. The few Bibles that were produced were of necessity very costly. Only the wealthy could possess a copy of the precious "Word of Life." How different the condition of things today. Bibles have been cheapened and multiplied so that the very humblest can

afford to have a copy. This is owing to the development and improvement of the great art of printing. No other of the useful arts has made such great strides.

OUR DEAD.

MOYER.—Died, near Abilene, Kans., July 1, 1892, Gertie, infant daughter of Bro. Henry and Sister Lizzie Moyer, of cholera infantum. Funeral services were held by the home brethren, at Zion meeting house, July 3. Interment at Zion cemetery.

KETTERING.—Died, Sister Ann Kettering, wife of Jacob Kettering, in Louisville, Stark county, Ohio, June 21, 1892, aged 78 years, 4 months, and 24 days. She was the daughter of James Barnett, of Woodbury, Bedford county, Pa., where she was born January 27, 1814. She survived her husband about 12 years. She was a zealous and consistent member of the church for 50 years. On June 23 she was buried at Valley Chapel cemetery near Canton, Ohio. Services by the writer and Rev. Bowman. Text, Numbers 23: 10. W. O. BAKER.

MOCK.—Died, July 4, 1892, near Woodbury, Bedford county, Pa., Elizabeth Mock, widow of Reuben Mock, deceased, and daughter of Christian Hoffman deceased, aged 67 years and 10 months. Funeral services were held by Eld. Keagy and others, in the Woodbury church from 2 Tim. 4: 7, 8. Sister Mock united with the church about forty-eight years ago. She was a faithful christian through all these many years of faithful watching and waiting, until the Master came and took her. She was the mother of twelve children, nine of which—six sons and three daughters—are left to mourn for her.

"A living one from us has gone;
A voice we heard is still;
A place is vacant in the home
That never can be filled.

May those bereaved have grace to say:
He has removed her from all care.
The Lord has taken her away
To that bright land where all is fair."

MARY STERN.

CASKEY.—Died, near Navarre, Kansas, July 17, 1892, Harriet B. Caskey, wife of John B. Caskey, and daughter of Jeremiah W. and Rebecca B. Sheaffer, aged 44 years, and 23 days. Funeral services were held at the Belle Springs church, July 19, and the remains were interred in the Belle Springs cemetery. Sister Caskey, the subject of this notice, was born June 24, 1848, in Lancaster county, Pa., and at the age of six years she moved with her parents to Ashland county, Ohio. She was united in marriage to John B. Caskey, January 17, 1875. On the 28th day of February, 1881, they moved to Dickinson county, Kansas. In September 1889 she was baptized and united with the church. For about four years she has been afflicted, and for more than two years she has been unable to attend to the duties and cares of the family, but only about two days that she was confined to her bed. She was the mother of four children—two sons and two daughters. One son preceded her to the grave. She leaves a sorrowing husband, one son and two daughters to mourn their loss. Though but few years in the service of God, yet those few years were faithfully devoted to the Master's service.